

Considerations of Present Use:

As they were delivered in a . 67 .

S E R M O N

Preach'd in the

Parish-Church of *Hanslope,*

IN THE

County of *BUCKS,*

On the 7th of *JUNE, 1716.*

Being the Day of

Publick Thanksgiving

For Suppression of the late

Unnatural Rebellion.

By *SH. GARMSTON, M. A.*

Vicar of the said Church. *K*

L O N D O N:

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Consideration of Public Life

As they were delivered in a

SERMON

Preached in the

Church of St. Andrew

IN THE

County of Bucks

On the Anniversary of the

Day of the

Public Thanksgiving



Printed for the

Committee of the Rebellion

By STEPHEN W. M. A.

at the Church of St. Andrew

LONDON

Printed by W. L. G. at the Town of St. Andrew

TO THE

Right Honourable and truly Vertuous

The Lady Pierrepont,

MADAM,

THIS Sermon, which Your Ladyship's Indisposition bindred You from Hearing, (as You was otherwise minded to have done) in Publick, begs Leave to wait upon Your Ladyship at Home.

Your Honour has so just a Sense of the Considerations therein proposed, that I flatter myself You will not esteem it an Unseasonable Visitant.

The Dedication.

And as nothing, but a full Persuasion of its being seasonable and useful abroad, could have hardened me to have made it publick; so nothing but a strong Presumption of Your Ladyship's good Leave, could have emboldened me in the Dedication.

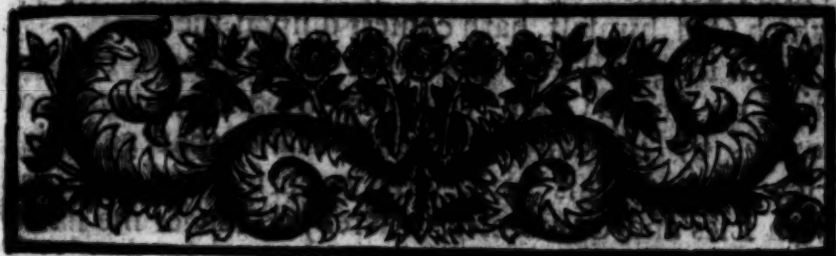
Your Ladyship's

most obedient, and

most humble Servant

S. Garmston.

PSALM



PSALM IV. Ver. 4.

*Stand in Awe, and sin not : commune with
your own Heart upon your Bed, and be
still.*



Interpreters are agreed, that this Psalm was uttered by David when he was maligned and opposed in his Kingdom, by the Followers of the House of Saul. For there was long War between the House of Saul and the House of David; but David waxed stronger and stronger, and the House of Saul waxed weaker and weaker, 2 Sam. 3. 1.

In the first Verse he appeals to the most High God, as the righteous Judge and Defender of his Cause, against the manifold Injuries and Calumnies of his Enemies.

Then he proceeds in a dehortatory Expostulation to his Opposers; O ye Sons of Men How long will ye turn my Glory into Shame? How long will ye love Vanity and seek after Leasing?

As if he should have said — Ye Princes and Potentates, Counsellours and Statesmen, Adherents to the
B rejected

rejected Family of Saul, How long will ye reprobate and vilify, despise and set at naught, the Royal Majesty which God himself hath conferred upon me? How long will ye follow after vain Devices, of that King me from a Crown, which is so signally confirmed to me, by the same Almighty Hand that gave it? How long, to this End, will ye pursue and load me with Lies and Calumnies, whereby to render me hated and suspected of my People?

Know ye not, or could you indeed imagine otherwise, but that God would set apart for himself him that is godly, a true Defender of his holy Faith, a Promoter of right Worship, and of sound Religion? And that, so long as I continue such, he will bear me, when I call unto him; he will most assuredly favour my righteous Cause, and make all Opposition to fall before me.

So that, in Effect, fighting against me, you fight against God himself, who hath openly and visibly rejected the Royal Person and Family of Saul, and hath graciously separated me unto himself, to be Head and Captain over his People, his own Vicegerent and Representative on Earth. Stand in Awe therefore, Saul.

The Septuagint readeth the first Words of the Text, *ὀργισθήτω καὶ μὴ ἀναγνώσκει*. Be angry, and sin not. Which in David is a modest way of commending them to their own Spleen, and allowing them to indulge the utmost tolerable Resentment. As if he had enlarged upon it thus — Suppose in your wicked Policy, my Title to the Crown be not such as you looked for, who can dream of nothing but Indefeasible Hereditary Right, and are therefore angry, very angry, at the Council of Heaven concerning me: Yet reflect a little upon your own Interest and Happiness, so inseparably blended and interwoven with the Publick, that in unhinging that, you utterly destroy your own; reflect also upon your own Safety, as well future as present, think of the common Fate and Punishment of Seditious Rebels, when they

they fall, as usually they do, under the Censure and Animadversion of Humane Laws; and think also more especially of that most certain and eternal Fate, annexed to ~~rebellious Practices~~ by Laws Divine, (and therefore not possible to be eluded) by which in a little while ye shall be turned into Hell, with all the People that ~~forget God~~. Therefore as you tender the Good and Welfare of your Country, which is never more outaged than by Tumult and Sedition; and as you dread to bring upon yourselves swift and yet lasting Destruction, suppress and mortify your unadvised and sinful Passion; for there is no Council or Force, or Multitude against God; *the Lord reigneth, be the People never so impatient,* and he maketh whom he will to reign also, *be the Earth never so unquiet.*

Consider therefore seriously what you are upon, *commune with your own Heart, in your Chamber, and be still.*

Recollect your disorder'd Thoughts, and argue the Case closely; consider how the Scepter is mine from the Lord, *it was agreeably to the Will of Heaven I ascend the Throne; I never once affected it by Force, or by sinister Arts of Ambition and Tyranny; but I succeeded peaceably and legally, by Divine Appointment and by Humane Choice, nominated of God, and chosen of the People, even of your Brethren, that made a Covenant with me in Hebron, 1 Chron. 11. 3.*

Consider therefore what Fealty and Allegiance you owe me upon this general Consent and Covenant Representation made with me by the Elders of all Israel; by whom also I am anointed KING, and can be no longer lawfully opposed or molested in this my rightful Claim unto the Kingdom.

And if after all, you are so unreasonable, as not to be quieted by these Considerations, add unto them finally the just Appeal that I make to Heaven for confirmation of my righteous Cause; see the Finger of God in all this; and by what signal Providences he hath not

only chosen me to be King, but hath over and above established me in the Throne. Such an Argument lays you under a Necessity of Conviction: 'tis too evident to be concealed, 'tis too forcible to be resisted, he that runs may read, and he that reads must learn, that you imagine but a vain thing, when ye seek to put him down whom God hath exalted.

Calmly and deeply ponder these things in your own Breasts, in the silent Night, upon your Bed, and be still; free from the Hurry and Distraction of Business, free from the Heats of Wine and Passion, free from the Noise and Fangling of loud Disputes; free from the poisonous Infection of Calumny and false Report, and above all free from the Company and Instigation of crafty, malignant Rebels, that lie in wait to deceive.

Men and Brethren, I look upon this to be an honest Paraphrase of the Psalm before us, so far as it reacheth to the opening and unfolding of the Text. What remaineth must be an Application of, all this to our selves.

Every body knows how his most Sacred Majesty KING GEORGE, hath been maligned and opposed in his Kingdom as David was, by unreasonable and wicked Men.

A Kingdom which he affected not by Force, nor by the Arts of Ambition, but succeeded peaceably and legally to it, as David did, agreeable to the Will of Heaven, (for it can scarce be otherwise, when it is so done) by the general Consent and Covenant Representation of the People. A Kingdom which he hath now confirmed to him, and established, as David had, by the Blessing and Success of Heaven, clearly asserting to him his just Possessions and Demains.

And now if we could prevail upon the Disaffected and Malecontent, but to stand in, a little, but to give themselves the advantage of a second Thought, especially if they would do it by themselves, upon their
Bed,

*Bed, in Silence and Retirement; I am too great a Stranger to the Force of Reason, if they did not quickly find their *disordered Spirits* quieted, and a lovely Calm and Serenity of Thought, irresistibly wind itself into their very Souls.*

Which as it would be a thing most happy to themselves, and the only way to come at private Ease and Satisfaction; So it would shed an happy Influence upon the Publick, and help to restore the good Crasis and Temperament of the *Body Politick*; which, like the *Natural*, will ever discover itself hot and feverish, if but one *Member* be notably *distempered*.

It is in humble Hope and Expectation of this *desireable Effect*, and in order thereunto, that I have chosen to propose and insist upon the following *CONSIDERATIONS*, as the most likely to produce it.

I. The just and undoubted Title of his Majesty King *GEORGE*, to the Imperial Crown of these Realms, and all other Countries and Dominions thereunto belonging.

II. The great and solemn Obligation of an Oath, which many Thousands of us have taken to Him.

III. (To such as have not this *Additional Bond of Allegiance* upon them) The *Doctrine* of the Church of England (which is indeed the *Doctrine of Christ* and his *Apostles*) against all Rebellion and Resisting of lawful Authority.

IV. The happy Success of his Majesty's Forces against His (and therefore His, because Our) Enemies; wherein God hath again visited our Land, and vindicated the righteous Cause of our gracious Sovereign.

I begin with the first; The just and undoubted Title which his Majesty hath to the Imperial Crown of these Realms.

And

And this I do, not that I think it at all within my Sphere or Ability to discuss Titles to Crowns and Kingdoms; nor that I will pretend to say all that may be said, but only to deliver such Notions and Conceptions of this great Matter, from which I declare myself to have taken inexpressible Satisfaction.

Because I look upon his present Majesty's Title to rest upon no meaner a Bottom, than what is acknowledged to be the great and general Foundation of Political or Civil Government, viz. the mutual Consent and Covenant of Prince and People.

For however Power and Government itself, abstractedly considered, may be conceived, like the Soul of Man, to be some Ray of Divinity; at least of Divine Ordinance and Settling, which is according to St. Paul, *Dei Donum*.

Yet certainly the Specification of Government to this or that Form, (here a Monarchy, there an Aristocracy, &c.) and much more the Designation of the particular Sovereign (except where God himself, as he did sometimes among the Jews, interposed) was always, and in all Places, according to St. Peter, *visus ad hominem*, of *Human Policy and Designment*; whether it be the King as Supreme, or Governours, that are sent by Him.

This is manifest; in that the Sacred Canon (which is the only Warrant of Divine Appointment) binds not any People (and I think also no body pretends to immediate Revelation for it) to a certain Form of Government; much less to the particular Person Governing, till by their own Act and Deed they have bound themselves.

And here I suppose it more than possible, that a People may so bind themselves, and convey the Sovereignty over them to a Person, or Family, expressly and by Name.

Which Bond or Conveyance, ratified by publick Faith, Contract and Agreement, I look upon to be as much with Sacred and Inviolable, and a Title not inter-

riour to an immediate Nomination from Heaven. And the Sovereign so invested shall as justly challenge and lay Claim unto the Duty and Allegiance of All and every of such People; with all due Subjection to his Power, as far as that Power can lawfully extend itself.

And this in the Dawn and Infancy of any Government, I beg leave to depend upon, as a Maxim of Polity incontestable; and I do believe it will be granted by the greatest Bigot to *Hereditary Right*. But then when the Sovereignty is once invested after this manner, especially it made Successive (as among us) whether upon any *Male Administration* it can be so forfeited, as to return again to its *Primitive State*, is the very Knot of Dispute, and only to be solved by turning our Eyes from the Rise and Origine, to

2. The End of Government.

For that Conveyance or Demise of Power already hinted, must necessarily suppose itself to turn upon some general Requisite, Condition or Precaution, whether specified or not; which general Requisite is the End of Government, viz. the Good and Welfare of the People governed. This God intended in the Communication of Power, and Man in the Choice of it, *Rom. xiii. 4. He is the Minister of God to thee for Good.* And this alway and in every Government is necessarily supposed.

So that when the Ruler shall notoriously deviate from this universal Aim of Government, and instead of seeking the Good and Welfare, shall manifestly contrive, compels and imagine the utter Ruin and Destruction of his People. I make no difficulty to believe, that on his Part the *general Condition* of all Government is broken, and his own particular Right to govern, for that time, forfeited.

But besides this *general Restraint* upon Sovereignty, (and which by the By makes an absolute Monarchy

monstrous and unnatural) there may be others *local* and *respective*, arising from the *positive Law* of Nations, whereby it may be radically and fundamentally limited in that Place; and there the Law is the Measure of Power, and the Statutes and Customs of the Kingdom an *adventitious Rule* of Government.

And that ours in particular hath such *Mears* and *Boundaries* in Government, which it is not lawful to encroach upon, no body that knows the meaning of Coronation Oaths and Declarations, can pretend any room for doubting.

And that a palpable Violation even of these Conditions, national and respective, (in some notable Degree) shall to the encroaching Powers, become a Forfeiture of Right to govern, was, I humbly conceive, the Sense of the Nation, and the Ground of its Proceeding, upon the Forfeiture and Abdication of King James.

And forasmuch as these Conditions are morally impossible, *rebus sic stantibus*, to be kept by one of the *Romish Communion*; Hence the just Bottom and Foundation of, *An Act declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown*, and of an effectual Clause in it to exclude *Papists* from inheriting, possessing or enjoying the Imperial Crown of these Realms.

And the Nation was indeed sensible, this ought to have been done, before we had the last unhappy Reason for it.

It was the Opinion of two Parliaments, that there was no Security for the *Protestant Religion* and the *Established Government* of the Kingdom, without passing a Bill for disabling the Duke of York to inherit the Imperial Crown of England and Ireland. And accordingly such a Bill did pass the Commons, and was sent up to the LORDS for their Concurrence; which how it miscarried there, is neither my Place nor Ability to say.

But

But not many Years onward, woful Experience taught us to approve the *Sagacity* of those *Parliaments*; and to secure us for the future, the like Expedient was again promoted, and effectually embraced by the whole *Legislature*; and afterwards recogniz'd and confirmed in two successive Reigns, by all the Strength and Authority the whole Nation was capable of exerting; which he that denies to have been sufficient, must at the same time suppose us to be *less* than the *least* of all People, and the most despicable Nation upon Earth.

And thus, with all imaginable deference and respect, we arrived to the *Act of Succession*, already named; having first taken a view of its Foundation in the very Origine and Rise of Government, and the respective Conditions of our own.

And this, by Virtue of a Clause in it to exclude *Papist Princes* (as inconsistent with the Safety and Welfare of this Protestant Kingdom) points us directly to his Majesty's Person.

Who on the Decease of her late Majesty without Issue, became undoubtedly the next in Course of Descent, capable of succeeding to the Crown, by this Law and Constitution of the Kingdom, as it stood then declared some Years before it was expressly limited to the House of *Hanover*.

Here then we are to stop, and fix his Majesty's Title to the Crown upon this Law, the Foundation whereof is the Foundation of all Government; upon this our Allegiance became due, upon this it was sworn to Him.

Which is the second thing to be considered.

2. The great and solemn Obligation of an Oath, which many thousands of us have taken to his Majesty.

And concerning which three things deserve to be inquired after; 1. The just Extent. 2. The apparent Reason.

Reasonableness. 3. The solemn Obligation of such an Oath.

1. The Extent and Meaning is easily discovered, from the Form of the Oath itself: For all Casuists are agreed, that in taking of an Oath, you Swear to the Mind of the *Imposer*, as far as the plain and literal Meaning of the Words will bear. And no *Equivocation*, or double Meaning; no *Mental Reservation*, or mincing of the Truth; to be at all admitted in an Oath.

But you are to Swear liquidly and roundly; in *Simplicity* of Meaning; in *Sobriety* of Resolution; in *Uprightness* of Performance: which is according to that of *Jeremy*, *In Truth, in Judgment, and in Righteousness*, Jer.

4. 2.

Therefore we must look upon ourselves to have plainly Sworn, "That we will be faithful and bear true Allegiance to his Majesty KING GEORGE; and him will defend to the utmost of our Power, against all Traiterous Conspiracies and Attempts whatsoever, which shall be made against his Person, Crown, and Dignity."

And suffer me to remark here, that this is not Swearing to a lazy passive Allegiance, or a sullen Stomachful Submission; but to an active and vigorous Loyalty, reaching to the whole Sphere and Compass of our Faculties and Powers, in defence of our Sovereign's Person, and the Preservation of his Crown and Dignity.

2. The Reasonableness of all which doth evidence itself from the prior Obligation that lies upon us to the thing sworn, viz. Fidelity and Allegiance, antecedently due to the Government, by the common Benefits and Protection that we have of it.

Oaths do not constitute nor alter the nature of Allegiance, but only add a new Tye to the Payance thereof.

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He

He that lives under a Government, tho' he has not Sworn to it, owes it the same Allegiance, as he that has; and if he should withdraw that Allegiance, would be equally guilty of *Treason*, tho' not of *Perjury*.

In this our Oath of *temporal* Allegiance to the King, something resembles that of *Spiritual* Allegiance unto *Christ*, which we make in *Baptism*: For, as there the things promis'd and vowed by us, or in our Name, are not *arbitrarily* imposed upon us by our Sureties, but are so many Conditions of the New Covenant, gathered out of holy Scripture; even so in the Case before us, Fidelity and Allegiance Sworn to the King, is no more than what is antecedently due to Him, even before and without the taking of an Oath.

Nevertheless to lay yet a *stronger Tie* and Obligation upon the Consciences of Men; and that the Government (which is obliged to be watchful and preserve it self) may have the greatest Assurance (*which is an Oath*) that we are in earnest to serve it faithfully, therefore it is, that *Oaths* are usually required.

In taking which, there is no other Difficulty, then that you shall solemnly declare yourself an *honest Man*, before you shall be trusted.

Which if any Man deem hard or unreasonable, he may with the same Face be angry and take it ill, that you will not give him an opportunity to cheat you, without leaving to yourself the Satisfaction of being able to call him *false*.

And this Part of our *Consideration* is highly material, because I think it a proper Answer to that scandalous Complaint of *Duress*, by which some People vainly imagine that they can enervate the Force and Obligation of the Oaths; because a *Necessity* is laid upon them, and Woe is unto them, if they take them not.

Now not to insist here, that if the *Constraint* were greater, the *Oath* being of a thing lawful, can lose nothing of its *Sacredness* and *Obligation*: Yet, by consider-

ring that the Imposition is reasonable, just and good, the *Complaint* itself vanisheth.

And he that will go on to urge it still, may spare himself the trouble of making it seem plausible; for he does not want any such poor Amusements to his *Conscience*, having really none at all; or at least such a one, that I would no more combat with, than I would wrestle with a *Fiend*.

But if he has the common *Conscience* of a *Man*, tho' not the tender one of a *Christian*, he will not find it easy to get over

to 3. The great and solemn Obligation of an Oath.

Unto which all Ages and Nations of the World have paid the utmost Veneration and Regard, and reputed it a kind of religious Homage and Adoration.

Therefore the very *Heathen* did not at first usurp it, but upon weighty and momentous Occasions; in solemn *Contracts*, *Promises* and *Asseverations*; for the confirmation of Truth, and ending of all Strife. Rightly deeming every Oath to be a Calling the *Gods* to Witness the Truth and Honesty, or to punish their Falsehood and Treachery. And this Construction we find upon it in *Plutarch*, *was ὅρκος οἷς κατέχευε τελευτῇ τῆς ἐμπροστίας*. Every Oath entails a Curse upon the Breach of it.

Which accordeth in the *Main* even now to the Definition of an Oath. As it is a solemn Appeal to God in Witness of the Truth and Sincerity of our Intentions in what we Swear; and doth alway imply an Imprecation of Divine Vengeance upon us if we swear falsely.

And now to make Men serious and in earnest in this great and tremendous Business, it remaineth that we briefly touch upon the Sin and Danger of being perjured. That is to say, of attesting a Falsehood in assertory Oaths, or of Non-performance in such as be called Promissory. For by either of these Ways may an Oath be broken

broken, and the Man become perjured; as well by Non-performance of a promissory Oath, as by directly swearing to a Lie.

And for this, I like the *Scholiast* upon *Aristophanes* well, that will have it to be *ἡ οὐκ ἐστὶν ὁρκία*, *ἢ ἡ ἀντιθέσις*. For an Oath is, or ought to be, a kind of Hedge and Boundary to a Man's Actions, over or against which he is by no means to venture.

Therefore also the *Scripture* speaks of a Man's binding his Soul by an Oath, *Num. 30. 2.* *If a Man swear an Oath to bind his Soul with a Bond, he shall not break his Word; he shall do according to all that proceedeth out of his own Mouth.* Wherefore also *David* reckoneth it among the Properties of a good Man, that he *sweareth and changeth not*, tho' it be to his own hindrance, *Psal. 15.*

On the other Hand, *Perjury* was always reckoned among the vilest Crimes, and the perjured Person a Reproach and Scandal to Mankind. For whom the *Heathen* had their *Diæmôn*, their Gods to revenge *Perjury*.

And the *Christian* is more certain of a God that will come in Judgment, and will be a swift Witness, against the *Sorcerers, Adulterers, and false Swearers*; as he speaketh in *Malachi, 3. 5.* And the Prophet *Zechary* had a Vision of a flying Roll, the length thereof twenty Cubits, and the breadth ten, and it contained a Curse upon Falsehood and *Perjury*: A Curse that should remain in the midst of his House that sweareth falsely; that should cleave like *Gehazi's Leprosy* to him and his House for ever, *Zechar. 3. 2.*

To be short, *Perjury*, like *Idolatry*, doth entail a Curse upon the Family of the perjured Person, perhaps to the third and fourth Generation; but upon himself to all Eternity.

And all this, tho' it be spoken in general, yet it is as applicable to the Case before us, to the present Oaths of *Allegiance, Supremacy, and Abjuration*; of all which

we

we may say, as our Saviour of the Commandments, *Whosoever shall break one of the least of them, or shall teach Men so, shall be called least in the Kingdom of Heaven, i.e. he shall be none at all. Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake; even the Conscience of an Oath. For thou shalt not forswear thyself, but shalt perform unto the Lord thine Oaths, Matt. 5. 33. according to the Resolution of holy David, I have sworn, and I will perform it* —

But forasmuch as every one that is, or ought to be, a good and faithful Subject to King *GEORGE*, hath not this Additional Bond of Allegiance upon him, and yet is obliged thereunto, as of bounden Duty; I shall proceed further to consider,

3. The *Doctrine of the Church of England*, (the same as that of Christ and his Apostles) against all manner of Rebellion and Resistance of lawful Authority.

I begin with Her *Articles of Religion* (the great Standard of her *Doctrinals*) where in the 37th *Article*, She teacheth for Doctrine, and maintaineth the King's *Supremacy*, over all Persons, and in all Causes, as well *Ecclesiastical* as *Civil*, in these his Realms, and all other his Dominions and Countries; and declareth, that *He is not subject to any Foreign Jurisdiction*.

And again in the first Canon of 1603, She repeateth the same Doctrine; and enjoyneth all *Ecclesiastical Persons* to teach, manifest, open and declare the same, *four times at the least every Year*.

But especially in the *Book of Homilies* (wherein She supports the Character of a Preacher) the Duty of Obedience and Submission to the *Higher Powers* is delivered roundly, and with due *Emphasis*.

For in the *first Part of the Sermon of Obedience*, having by way of Introduction observed, that *Kings and Princes* are of Divine Appointment; She exhorteth us, *from the Bottom of our Hearts, to obey all their godly Proved-*

ings, Laws, Statutes, Proclamations and Injunctions, with all other godly Orders.

And bids us to mark well and remember, that the high Power and Authority of Kings, with their making of Laws, Judgments and Offices, are the Ordinances, not of Man but of God.

And again, bids us to learn of St. Paul, (Rom. 13.) That all Persons (none excepted, neither Priest, Prophet, nor Apostle) do owe of bounden Duty, Obedience, Submission and Subjection to the Higher Powers.

She proceedeth further in the second Part of the same Sermon — That all Subjects are bound to them as God's Ministers; yea, altho' they be evil; not only for Fear, but also for Conscience sake.

And then urgeth the Example of Christ and his Apostles, against all Sedition and Rebellion; and for patient suffering of Troubles, Vexations and Injuries, without Tumult or Resistance.

Making withal this Inference from our Saviour's acknowledging and submitting to Pilate's Authority; that it is not lawful for Subjects to withstand their Rulers, altho' they abuse their Power? Much less then (saith She) is it lawful for Subjects to withstand their Godly and Christian Princes, (A Passage this well worthy to be minded in our Days) who do not in any wise abuse their Authority, but use the same unto God's Glory, and the Profit and Commodity of his People.

And then She goes on to enforce the same from the Teaching of St Peter (1 Ep. 2.) and from the Practice and Example of holy David; who never withstood, neither used any Force or Violence against King Saul; giving this general Rule and Lesson to all Subjects in the World, not to withstand their Leige Lord and King, nor to take a Sword by their private Authority against him.

For let us believe undoubtedly (good Christian People) that we may not obey Kings, Magistrates, or any other, if they would.

would command us to do any thing contrary to God's Commandments.

In such Case we ought to say with the Apostle, we must rather obey God than Man. Yet even in this Case we may not in any wise rebel, make Insurrection, Sedition or Tumult, by force of Arms, or otherwise.

Finally concluding that Part, with noting divers Instances of terrible Punishment inflicted of God himself, upon Traytors and rebellious Subjects; She passeth on to the third and last part, the Sum and Substance whereof is a needful Caution, that all this Submission and Obedience She understandeth to be due in no wise to the usurped Power of the Bishop of Rome, but unto our Leige Lord and King, the supreme Head, and unto those that He appointeth in Authority under Him. Making of all a very short Recapitulation.

Thus we learn by the word of God, to yield to our King, that which is due to our King; that is, Honour, Obedience, payment of due Taxes, Customs, Tributes, Subsidies, Love and Fear.

So far the Doctrine of the Church of England in her Homily of Obedience, compiled Anno. 1547, in the Reign of King Edward the 6th.

The Homily against Rebellion, first published in the Reign of Queen Elizabeth, tendeth to the same Effect, and is divided into six Parts.

The first observeth, as before, that Kings, Queens and other Princes, are the Ordinance of God, and are to be obeyed and honoured of their Subjects. And that such Subjects as are disobedient and rebellious against their Princes, disobey God, and procure their own Damnation.

The second Part is a Confirmation and Illustration of the first; by and from the Example of David, and of Christ himself; concluding with this memorable Passage; that such as disobey and rebel against their gracious Sovereigns, however they may call themselves, or be

named

named of others; yet they are indeed no true Christians, but worse than Jews, worse than Heathens, and such as shall never enjoy the Kingdom of Heaven.

The third part remarketh what a complicated Crime Rebellion is, and how horrible a Sin both against God or Man.

The fourth reciteth some Histories of Scripture, witnessing the heavy Wrath and dreadful Indignation of Almighty God, against Rebels and rebellious Subjects.

The fifth and sixth are an excellent Confutation of the usurped Power of the See of Rome, and of that damnable Doctrine and Position, that Princes excommunicated or deprived by the Pope, may be deposed or murdered by their Subjects, or any other whatsoever.

And thus you have an Abstract or Abridgment of the Doctrine and Teaching of the Church of England, in the matter of Subjection to the Higher Powers; as it is built upon the Foundation of Prophets and Apostles, Jesus Christ himself being the Chief Corner Stone: As is more fully to be seen in the Homilies themselves, frequently quoting the Words of David and of Christ, of Paul and Peter, and other Scriptures; but especially those two celebrated Places, Rom. 13. and 1 Pet. 2. therein recited at large.

I confess indeed I have omitted two or three Passages in these Homilies, wherein (more like an Honest Preacher, then a nice Casuist) She teacheth a kind of boundless and unlimited Obedience to Princes, which in after times some People surnamed, Passive.

But a Gloss upon any one of these places may suffice for all. Let it be that which is most full and expresseth, in the second part of the Sermon of Obedience, to this effect.

“And here, good People, let us mark diligently, that it is not lawful for Inferiours and Subjects in any Case, to resist and stand against the superior Powers

Powers." Binding it down with that Saying, of St Paul; that *whosoever withstandeth, shall get to themselves Damnation; for whosoever withstandeth, withstandeth the Ordinance of God.* Rom. 13. 2.

Now altho I believe it some *Alleviation* to this Passage, that that Text of St Paul is brought to countenance it; for then no more is intended in it, than can be proved from the Text. Yet I rather chuse to reply, that in all such Discourses as the *Homilies* are, *ad populum*, every Duty is to be set forth positively and roundly, and the Preacher by no means obliged to insist upon all reserved Cases of Dispenſe, lest they should be used for a Cloak of Maliciousness.

Cases extraordinary will provide for themselves, and Nature and common Reason may be the best, as well as the most ready Casuist. When a whole Nation and People are about to be destroyed, ruined and enslaved, or made Heathens, and Papists, by an illegal and cruel Violence of the *supreme Power*; Nature herself will startle and shrink back, and the whole Body Politick, as by natural Instincts (which ours once did) necessarily rise up in its own Defence. And the *Homily* perhaps doth not provide for this Case, because it was deemed (like *Parricide* among the Ancients) so horrid and unnatural that it would never happen. And yet our Eyes saw it to be once actually our own Case, and should undoubtedly have seen it over again, if the last Disturbers of our Peace, had been suffered to proceed.

The very naming of whom puts me in mind of the fourth and last thing proposed, which is

4. To congratulate your Happiness, upon the Success of his Majesty's Counsels and Arms, against His and Our Enemies, wherein God hath again visited our Land, and vindicated the righteous Cause of our gracious Sovereign.

And

And this Consideration divides itself into two parts.

1. With regard to the Protestant Religion.
2. With respect to his Majesty's Person and Government.

And first I conceive the Occasion of this Day's Solemnity may be rightly deemed a fresh Instance of divine Patronage and Favour to the Protestant Religion.

And the Reason is, because our Enemies once more intended to have been the Death of Protestantism itself, as well as of the Professors of it. And this gives us a fair Occasion to call over, some notable Deliverances, and timely Rescues, in former Days of its Distress.

As how in the very Dawn and Infancy of the Reformation, it struggled, as it were, for Life, under the six bloody Articles; How not long after it sustained the fiery Tryal of Queen Mary's Reign; How it baffled an Invincible Armada; and detected the unsearchable Foul-gate; how it survived the religious Medley of the long Rebellion; and how again it happily withdrew itself from a Deluge of Popery and Tyranny, within the recent Memory of Man.

All these Deliverances and Rescues, with the blasing of divers interlarded Plots and Conspiracies, would seasonably be insisted on; but I hasten to a Conclusion.

And shall only add to them this of our present Notice; which now deservedly it is numbered, with those confessedly great ones, you shall be sensible from a bare Account of the grand Errand and Business that these our last Enemies came upon: *Viz.* To extirpate the Protestant Religion, and instead thereof, to introduce Popery and Arbitrary Power.

And this in Order to effect, His most sacred Majesty, the Breach of our Nostrils, the Anointed of the Lord, was to be deposed and murdered, (for till he be taken in their Pits, such a Scheme is morally impossible) and the Crown transferred upon the Head of a Pretender,

Prender, bred up in *Romish* Superstition and Arbitrary Principles, as without which he could not be fit for such an horrid Enterprize. And this not only imagined and conspired, but ripened into Arms and Bloodshed; our Enemies advanced within Prospect of our Ruin; with such an *Air* of Confidence, such *Excess* of Numbers, that the chief Managers thought themselves of sufficient strength and leisure to divert the *King's* Forces, in two several parts of his Dominions at the same time. To be short, the Project was arrived to such an ungodly Assurance, that some stood musing with themselves, what might be the Issue of it; others in a flying Posture, ready to have joined them, upon the least Success.

All which Arguments and Appearances of imminent Ruin, as they serve to enhance the Merit of the Deliverance, and to wind us up to the highest Pitch of Gratitude and Praise, to that Almighty Being, that watched over us, when we were in a manner well nigh naked and defenceless, and blasted so vast and so dire an Attempt: So it must needs raise in us an equal degree of Wonder, at that *preposterous* Regret, whereby the Teeth of some People are set on Edge, and ready to gnaw upon the Justice of the Nation, in bringing the Actors of this horrid Scene to condign Punishment. By which we may perceive this Day, that if these had lived, and all we had dyed, then it had pleased them well. But this is the Temper only of some few Malignants; every true Briton and sincere Protestant, will rejoyce at the Suppression and Punishment of so great an Evil. Expressing himself, as the Psalmist at such a time; Blessed be the Lord, who hath not given us over as a Prey to their Teeth. Our Enemies are brought down and fallen, but we are risen and stand upright. They are sunk down in the Pit that they made for others; in the Net which they had hid, their own foot is taken. Their Mischiefs is returned upon their own Head, and their violent

lent dealing upon their own Fate. And for this Cause our Month is filled with laughter, and our Tongue with joy; even because the Lord hath done such things for us, whereof we rejoice.

As first upon account of the Protestant Religion, so also

With respect unto the King's Majesty,

Who (next under God) is the only Safeguard and Security as well of our Lives, Liberties and Estates, as of our Religion. For he alone (with those Sacred Branches of his own Illustrious Family) of all the Princes of the Blood Royal, was at liberty himself to preserve ours. The rest being the Vassals and Slaves of Popery, and thereby obliged, under pain of their own Damnation, to root us and our Religion out of the World. And therefore we have this further cause of our rejoicing, that as at present we are not within their Clutches, so in all probability we never shall: Our Eyes beholding the ravishing Prospect of a long Succession of Protestant Princes from his present Majesty, to succeed continuous; and may it be, to the general Breaking up of all earthly Empires, States and Kingdoms.

We cannot but observe here, from our late Occurrences, that the divine Providence seemeth to delight itself especially, in watching over the Sacred Persons and just Government of Princes. And the Reason hereof may be, because God is the Almighty; and in him is lodged the Fountain-spring and Origine of Power; of which he takes and derives a Beam upon his Deputies and Vicegerents, the Monarchs and Potentates of this World; in the due Execution whereof, he will no more have them resisted than himself, and looks upon the violation of their Sacred Persons, as the most sensible Affront to his own Eternal Majesty. Therefore you shall find in every History, as well sacred as profane, great Deliverances which God hath

hath wrought for Kings, and signal Mercies for his Anointed. The most hidden Conspiracies detected; the most confident Rebellions broken; the most promising Devices and Machinations baffled and become frustrate. — By all which remarkable Workings of his Providence, as he would teach the People Quietness and Subjection; so he would teach the Prince Courage and Resolution, and strengthen the Heart and Hand of every rightful Sovereign. For this is the peculiar advantage of a *righteous Cause*, that whenever it is followed with Success, we may be sure it is not a bare Permission, but an *Act* of Heaven.

To draw now to a Conclusion. Let us, Brethren, learn Quietness and Subjection from these late Interpositions of an extraordinary Providence among us; and the KING, from the known Justice of his Cause, and from these Tokens of Divine Favour already given him, shall advance in Courage and Resolution to protect us, and do us good.

And because he putteth his Trust in the Lord; and in the Mercy of the most High; he shall not be moved. Amen.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

F I N I S

